TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, JUNE 1st, 1841.

PROGRESS OF THE CHURCH.

More than ten years have passed away, since the rise of the Church of Jesus Christ of Latter Day Saints, and although it has had, to meet with difficulties from almost every source, it still survives, and at this moment, probably, is possessed of more strength, and zeal than at any former period of its existence.

While tracing over the history of events which have transpired since its first commencement, and while calling to mind the scenes of affliction and persecution which the first propagators of our holy religion had to contend with; who, nobly and honorably, bore up under scenes of woe and distress which would have daunted persons less determined and resolute, we feel our bosoms animated with the same feelings, as those which have frequently agitated our frame, while reading the privations, sufferings, valor, and achievements of our forefathers, who stem'd the current of corruption and oppression, bore up under difficulties and dangers sufficient to appall the stoutest heart, and counted not their lives dear, so that they could be privileged to bequeath to their posterity the invaluable blessings of LIBERTY. The days of the revolution, were days that tried men's souls. The sycophant crouched to each party as it rose in power, and for the sake of gain, frequently betrayed his best friends. But there was a band, resolute, determined, and invincible; who scorned to crouch to power and popularity, a band in whose bosoms, under all circumstances, continued to burn the sacred flame of liberty. Many waters could not quench it, the winds of adversity could not extinguish it: it warmed them in the winter's blast, it cheered them in disappointment and in the gloomy prison, and survived them when their bodies fell in the battle field, covered with wounds and gore, to descend upon their posterity.

By their stedfastness, patience and indomnitable courage, they effected the object, they bound themselves by every sacred tie to accomplish. Victory perched on the warrior's shield and the glad notes of peace were heard through the land. The patriot found himself surrounded by friends, his name was emblazoned on his country's banners, and on the hearts of tens of thousands, who duly appreciated his toils, and who rejoiced in the liberty, for which he nerved his arm in the day of battle. The whole nation respected them and cheerfully awarded to them the honor & merit which were justly their due.

And shall not those, who were the first to make a stand against iniquity, corruption, and the false religions of the day; who have had to contend against a wicked and gainsaying people; and for their testimony, have had to wade through scenes too heart rending to mention, been tarred, feathered, whipt, stoned, imprisoned, be likewise rewarded for their toil and labor of love? Yea, verily; for they have given evidence of a love of liberty as strong, a courage as great, a spirit as indomnitable, as the fathers of the revolution. These are the Elishas, upon whom the flowing mantles of our Elijah's fell, who have honorably maintained their character in the sight of Heaven and earth; and although some have died in the conflict, and have entered into rest, yet their names will be had in remembrance from generation to generation and they will be rewarded by the Judge of all the earth, who will do right. Those who yet survive, have the assurance that their labors have not been in vain, they know that they have been crowned with success.

Ye noble hearted scions of honored sires, may Heaven's choicest blessings rest upon you, may your declining years, be years of peace, may your children and your children's children, enjoy all the blessings of that gospel which you struggled to establish, and may you see them flourish like the trees of Lebanon—your sons grow up as plants of renown, and your daugh-

ters be polished after the similitude of a palace—may all your wants, both temporal and spiritual, be supplied, and when you shall gather up your feet, and bid adieu to mortality, may the sacred halo of glory surround your honored heads, and your posterity catch the sacred flame of liberty and love, to be handed down to generations yet unborn.

Cold is the heart of that man, and unworthy the character of a saint of God, who does not feel his bosom heave at the recital of the cruelties practised upon the saints of the Most High, and does not appreciate the toils of the first Elders.

Although they have no emblazoned urn to perpetuate their names, yet they live, and will continue to live, in the hearts and affections of a church, which is coming up out of the wilderness, "fair as the sun, clear as the moon, and terrible as an army with banners."

We do not suppose that the struggle has yet terminated, or, that an unbroken scene of prosperity will attend the saints, from this time forth. Such an idea would be incompatible with the word of God; but we do expect, that although afflictions may be the lot of the saints, and they be driven from one city to another, yet the purposes of Jehovah will at the same time be consummating.

One thing, however, is certain, that Zion shall be established, her foundations shall be laid, her beauty shall astonished the world, and she become the glory of the whole earth. These things are decreed by the King of Kings and Lord of Lords, and he hath declared, that Heaven and earth may pass away, but not one jot or tittle of his word shall fall to the ground.

Knowing then, that the work of the Lord is propelled by Almighty power, the saints can rest satisfied, under all circumstances, that it will roll forth with power and energy, that shall comport with the purposes of Jehovah.

And if, in the short space of ten years, it has risen from obscurity—penetrated into the different states of the Union, — pread and flourished in the European Isles—caused the wisdom of wise men to perish, and the understanding of the prudent to be hid—risen above the persecutions of individuals and communities, and appears so marvellous in the eyes of this generation what may be expected ten years hence? Where is the individual, whose mind is sufficient to grasp the fulness, extent and glory of the church? None but those who catch the sacred spirit which animated the bosom of the prophets when they foretold of the glories of the last days and when the visions of the Almighty rested upon them.

A field, wide as eternity; a labor worthy the archangels, appear before the saints of God; and to accomplish which they must be faithful, diligent, enterprising, and prepared to make whatever sacrifice the Almighty may require at their hands. By doing so, they will not only be instrumental in securing the happiness of their fellow man, but their own; and when the judgment is set and the books are opened, and every man rewarded according to his works, they will hear from the righteous Judge, "well done good and faithful servant, thou hast been faithful over a few things, now I will make thee ruler over many things, enter thou into the joy of thy Lord."

EXTRACTS

From a Revelation given to Joseph Smith, jr., Jan. 19th 1841.

Verily thus saith the Lord, unto you my servant Joseph Smith, I am well pleased with your offerings and acknowledgements which you have made; for unto this end have I raised you up, that I might shew forth my wisdom through the weak things of the earth. Your prayers are acceptable before me, and in answer to them, I say unto you, that you are now called, immediately to make a solemn proclamation of my gospel, and of this stake which I have planted to be a corner stone of Zion, which shall be polished with that refinement which is after the similitude of a palace. This proclamation shall be made to all the Kings of the world, to the four corners thereof—To the honorable President elect, and the high minded Governors of the nation in which you live, and to all the nations of the earth scattered abroad. Let it be written in the spirit of meekness, and by the power of the Holy Ghost which shall

be in you at the time of the writing of the same; for it shall be given you by the Holy Ghost to know my will concerning those kings and authorities; even what shall befall them in a time to come. For, behold! I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favor her.

Call ye, therefore, upon them with loud proclamation and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof, which soon falleth, that they may be left also without excuse, and that I may visit them in the day of visitation; when I shall unveil the face of my covering, to appoint the portion of the oppressor among hypocrites, where there is gnashing of teeth, if they reject my servants and my testimony which I have revealed unto them. And, again, I will visit and soften their hearts, many of them, for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion. For the day of my visitation cometh speedily, in an hour when ye think not of, and where shall be the safety of my people! and refuge for those who shall be left of them! Awake! O Kings of the earth! Come ye, O! come ye with your gold and your silver, to the help of my people—to the house of the daughter of Zion.

And again, verily I say unto you, let my servant Robert B. Thompson, help you to write this proclamation, for I am well pleased with him, and that he should be with you; let him, therefore, hearken to your council, and I will bless him with a multiplicity of blessings; let him be faithful and true in all things from henceforth, and he shall be great in mine eyes; but let him remember that his stewardship will I require at his hands.

And again, verily I say unto you, blessed is my servant Hyrum Smith, for I the Lord loveth him, because of the integrity of his heart, and because he loveth that which is right before me saith the Lord.

Again, let my servant John C. Bennett, help you in your labor, in sending my word to the Kings and people of the earth, and stand by you, even you my servant Joseph Smith in the hour of affliction, and his reward shall not fail if he recieve council; and for his love, he shall be great; for he shall be mine if he does this, saith the Lord. I have seen the work he hath done, which I accept, if he continue; and will crown him with blessings and great glory.

And again, I say unto you, that it is my will that my servant Lyman Wight, should continue in preaching for Zion, in the spirit of meekness, confessing me before the world, and I will bear him up as on eagles wings and he shall beget glory and honor to himself, and to my name, that when he shall finish his work, I may receive him unto myself, even as I did my servant David Patten, who is with me at this time, and also, my servant Edward Partridge, and also my aged servant Joseph Smith, Sen., who sitteth with Abraham, at his right hand, and blessed and holy is he, for he is mine.

And again, verily I say unto you; my servant George Miller is without guile, he may be trusted because of the integrity of his heart; and for the love which he has to my testimony, I the Lord loveth him. I therefore say unto you, I seal upon his head the office of a bishoprick, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people saith the Lord. Let no man despise my servant George, for he shall honor me. Let my servant George, and my servant Lyman, and my servant John Snider, and others, build a house unto my name, such an one, as my servant Joseph shall show unto them, upon the place which he shall show unto them also. And it shall be for a house of boarding, a house that strangers may come from afar to lodge therein—therefore let it be a good house, worthy of all acceptation, that the weary traveller, may find health and safety, while he shall contemplate the word of the Lord, and the corner stone I have appointed for Zion. This house shall be a healthy habitation, if it be built unto my name, and if the governor which shall be appointed unto it, shall not suffer any pollution to come upon it. It shall be holy, or the Lord your God will not dwell therein.

And again, verily, verily I say unto you, let all my saints from afar; and

send ye swift messengers, yea chosen messengers, and say unto them, come ye with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come may come, and bring the box tree and and the fir tree, and the pine tree, together with all the precious trees of the earth, and with iron and with copper, and with brass, and with zink, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not place found on earth, that he may come and restore again that which was lost unto you, or, which he hath taken away, even the fulness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my saints, to build a house unto me, and I grant unto you a sufficient time to build a house unto me; and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me, and if you do not these things, at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.—For, verily, I say unto you, that after you have had sufficient time to build a house unto me; wherein the ordinance of baptism for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the Keys of the holy priesthood ordained, that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her Stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses, that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was; therefore verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and your oracles in your most holy places, wherein you receive conversations, and your statutes, and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and adornment of all her municiples, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people; for I design to reveal unto my church, things which have been kept hid from before the foundation of the world—things that pertain to the dispensation of the fullness of times; and I will show unto my servant Joseph, all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built; and ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it. If ye labor with all your mights, I will consecrate that spot, that it shall be made holy; and if my people will hearken to my voice, and unto the voice of my servants whom I have appointed, to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of those men whom I have appointed, they shall not be blest, because they pollute my holy grounds, and my holy ordinances, and charters, and my holy words, which I give unto them.

And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord: for instead of blessings, ye, by your

own works, bring cursings, wrath, indignation, and judgment upon your own heads by your follies, and by all your abominations, which you practise before me saith the Lord.

Verily, verily I say unto you, that when I give a commandment unto any of the sons of men, to do a work unto my name, and those sons of men go with all their mights, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me saith the Lord God. Therefore, for this cause have I accepted the offerings of those men whom I commanded to build up a city and a house unto my name in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God: and I will answer judgment, wrath, indignation, wailing, anguish and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not, and hate me saith the Lord your God. And this I make an ensample unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your bretheren, who have been pure in heart, and have been slain in the land of Missouri saith the Lord.

And again, verily I say unto you, I command you again to build a house to my name, even in this place, that ye may prove yourselves unto me, that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality and eternal life.

And now, I say unto you, as pertaining to my boarding house, which I have commanded you to build for the boarding of strangers; let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein from generation to generation. For this anointing have I put upon his head, that his blessing shall also be put upon the heads of his posterity after him, and as I said unto Abraham, concerning the kindreds of the earth, even so, I say unto my servant Joseph, in thee, and in thy seed, shall the kindreds of the earth be blessed.

Therefore, let my servant Joseph and his seed after him, have place in that house from generation to generation, for ever and ever saith the Lord, and let the name of that house be called the Nauvoo House, and let it be a delightful habitation for man, and a resting place for the weary traveller, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof; that he may receive, also, the council from those whom I have set to be as plants of renown, and as watchmen upon her walls.

Behold! verily I say unto you, let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Hawes, organize themselves, and appoint one of them to be a president over their quorum for the purpose of building that house.

And again, verily I say unto you, if my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Hawes, receive any stock into their hands, in monies or in properties, wherein they receive the real value of monies they shall not appropriate any portion of that stock to any other purpose, only in that house; and if they do appropriate any portion of that stock, any where else, only in that house, without the consent of the stockholders, and do not repay four fold, they shall be accursed, and shall be removed out of their place saith the Lord God, for I the Lord am God, and cannot be mocked in any of these things.

Let my servant Vinson Knight lift up his voice long and loud in the midst of the people, to plead the cause of the poor and needy, and let him not fail neither let his heart faint, and I will accept of his offrings, for they shall not be unto me as the offerings of Cain, for he shall be mine saith the Lord. Let his family rejoice and turn away their

hearts from affliction, for I have chosen him and anointed him, and he shall be honored in the midst of his house, for I will forgive all his sins, saith the Lord, Amen.

Let my servant Isaac Galland put stock in that house, for the Lord loveth him for he worketh diligently, and will forgive all his sins, therefore, let him be remembered for an interest in that house from generation to generation. Let my servant Isaac Galland be appointed among you, and be ordained by my servant William Marks, and be blessed of him, to go with my servant Hyrum to accomplish the work that my servant Joseph shall point out to them, and they shall be greatly blessed.

Let my servant William Law pay stock in that house for himself and his seed after him, from generation to generation. If he will do my will let him not take his family unto the eastern lands, even unto Kirtland, nevertheless I the Lord will build up Kirtland, but I the Lord have a scourge prepared for the inhabitants thereof. Let no man go from this place who has come here assaying to keep my commandments. If they live here, let them live unto me, and if they die, let them die unto me; for they shall rest from all their labors here and shall continue their works.—Therefore, let my servant William put his trust in me, and cease to fear concerning his family, because of the sickness of the land; if ye love me keep my commandments, and the sickness of the land shall redound to your glory.

Let my servant William go and proclaim mine everlasting gospel, with a loud voice, and with great joy as he shall be moved upon by my spirit unto the inhabitants of Warsaw, and also unto the inhabitants of Carthage & also unto the inhabitants of Burlington, and also unto the inhabitants of Madison, & then await patiently and diligently for further instructions, at my general conference saith the Lord. If he will do my will let him, from henceforth, hearken to the council of my servant Joseph, and with his interest support the cause of the poor, and publish the new translation of my holy word unto the inhabitants of the earth; and if he will do this, I will bless him, with a multiplicity of blessings, that he shall not be forsaken, nor his seed be found begging bread.

And again, verily I say unto you, let my servant William be appointed, ordained, and anointed as a counselor unto my servant Joseph, in the room of my servant Hyrum; that my servant Hyrum may take the office of priesthood and patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed and whoever he curseth shall be cursed—that whatsoever he shall bind on earth, shall be bound in heaven, and whatsoever he shall loose on earth, shall be loosed in heaven; and from this time forth, I appoint unto him, that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert also, with my servant Joseph, and that he shall receive council from my servant Joseph, who shall shew unto him the keys, whereby he may ask and receive, and be crowned with the same blessings. I crown upon his head, the bishopric, and blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him, that was my servant Oliver Cowdery; that my servant Hyrum may bear record of the things which I shall shew unto him, that his name may be had in honorable remembrance from generation to generation, for ever and ever. Let my servant William Law, also receive the keys by which he may ask and receive blessings; let him be humble before me, and be without guile and he shall receive my spirit, even the comforter, which shall manifest unto him the truth of all things, and shall give him in the very hour, what he shall say, and these signs shall follow him: he shall heal the sick, he shall cast out devils, and shall be delivered from those who would administer unto him deadly poison, and shall be led in paths where the poisonous serpent cannot lay hold upon his heel; and he shall mount upon Eagles' wings; and, what is he will that he should raise the dead, let him not withhold his voice. Therefore, let my servant William cry aloud and spare not, with joy and rejoicing, and with hosannas to him that sitteth upon the throne for ever and ever, saith the Lord your God.

Behold! I say unto you, I have a mission in store for my servant William, and my servant Hyrum, and for them alone, and let my servant Joseph tarry at home, for he is needed; the remainder I will shew unto you hereafter, even so, amen.

And again, verily I say unto you, if my servant Sidney will serve me and be a counsellor unto my servant Joseph, let him arise, and come up and stand in the office of his calling and humble himself before me; and if he will offer unto me an acceptable offering and acknowledgments, and remain with my people; behold I the Lord your God will heal him that he shall be healed, and he shall lift up his voice again on the mountains and be a spokesman before my face. Let him come and locate his family in the neighborhood in which my servant Joseph resides, and in all his journeyings let him lift up his voice as with the sound of a trump and warn the inhabitants of the earth to flee the wrath to come; let him assist my servant Joseph, and also, let my servant William Law assist my servant Joseph in making a solemn proclamation unto the Kings of the earth, even as I have before said unto you. If my servant Sidney will do my will, let him not move his family unto the eastern lands, but let him change their habitation even as I have said. Behold it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. Verily I say unto you, even now, if he will hearken to my voice it shall be well with him.

To those of our readers who reside at remote distances from this place, and who may have but a very slight acquaintance with the doctrines of our holy religion, and who, from their scattered situation have not the advantages to obtain instruction in things concerning the Kingdom of God and his purposes in the last days, we intend of occasionally giving them a short synopsis of the discourses, and items of doctrine set forth and investigated by the presidency and the experienced Elders of the church, who address the congregation of the saints at this place.

To this place, we know, the saints abroad look for information and instruction, and we should be pleased if, in the providence of God, they could soon locate themselves in this vicinity, that they might enjoy all the blessings and privileges of their brethren here. But owing to various circumstances, many will probably not be able to move to this place for some time, and who, undoubtedly, will cheerfully hail any intelligence respecting our proceedings and the doctrines illucidated from time to time, by the authorities of the church.

However, before we enter upon this part of our labor, we would say, that we shall not attempt to give the discourses at length; this we are unable to do, neither have we sufficient space in our columns, but merely to give the outlines of the principle addresses delivered, embracing such matters of faith and doctrine, as shall tend to benefit our bretheren in the gospel and the world at large.

In attending to this, we hope that our friends will appreciate the motives that induce us to engage in it, and that we shall meet their approval and support.

SUNDAY MORNING, MAY 16TH, 1841.

The indications of the morning promised a beautiful day. At 10 o'clock A. M. a large concourse of the saints assembled on the meeting ground and were addressed by Pres. Joseph Smith, who spoke at considerable length. He commenced his observations by remarking that the kindness of our Heavenly Father, called for our heartfelt gratitude. He then observed that satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The devil cannot compel mankind to evil, all was voluntary.—Those who resist the spirit of God, are liable to be led into temptation, and then the association of heaven is withdrawn from those who refuse to be made partakers of such great glory—God would not exert any compulsory means and the Devil could not; and such ideas as were entertained by many were absurd. The creature was made subject to vanity, not willingly, but Christ subjected the same in hope—we are all subject to vanity while we travel through the crooked paths, and difficulties which surround us. Where is the man that is free from vanity? None ever were

perfect but Jesus, and why was he perfect? because he was the son of God, and had the fulness of the Spirit, and greater power than any man.—But, notwithstanding our vanity, we look forward with hope, (because "we are subjected in hope,") to the time of our deliverance.

He then made some observations on the first principles of the gospel, observing that many of the saints who had come from different States and Nations. had only a very superficial knowledge of these principles, not having heard them fully investigated. He then briefly stated the principles of faith, repentance, and baptism for the remission of sins, which were believed by some of the religious societies of the day, but the doctrine of laying on of hands for the gift of the holy ghost, was discarded by them.

The speaker then referred them to the 6th chap. of Heb. 1. and 2. verses. "not laying again the foundation of repentance from dead works &c., but of the doctrines of baptism, laying on of hands, the resurrection and eternal judgment &c." The doctrine of eternal judgment was perfectly understood by the apostle, is evident from several passages of scripture. Peter preached repentance and baptism for the remission of sins to the Jews, who had been led to acts of violence and blood, by their leaders, but to the Rulers he said, "I would that through ignorance ye did it, as did also *those ye ruled*."—Repent, therefore, and be converted that your sins may be blotted out. when the times of refreshing (redemption) shall come from the presence of the Lord, for he shall send Jesus Christ, who before was preached unto you &c." The time of *redemption* here had reference to the time, when Christ should come; then and not till then would their sins be blotted out. Why? Because they were murderers, and no murderer hath eternal life. Even David, must wait for those times of refreshing, before he can come forth and his sins be blotted out; for Peter speaking of him says, "David hath not yet ascended into Heaven, for his sepulchre is with us to this day:' his remains were then in the tomb. Now we read that many bodies of the saints arose, at Christ's resurrection, probably all the saints, but it seems that David did not. Why? because he had been a murderer.

If the ministers of religion had a proper understanding of the doctrine of eternal judgment, they would not be found attending the man who had forfeited his life to the injured laws of his country by shedding innocent blood; for such characters cannot be forgiven, until they have paid the last farthing. The prayers of all the ministers in the world could never close the gates of hell against a murderer.

The speaker then spoke on the subject of election, and read the 9th chap. in Romans, from which it was evident that the election there spoken of was pertaining to the flesh, and had reference to the seed of Abraham, according to the promise God made to Abraham, saying, "In thee and in thy seed all the families of the earth shall be blessed." To them belonged the adoption, and the covenants &c. Paul said, when he saw their unbelief I wish myself accursed—according to the flesh—not according to the spirit.

Why did God say to Pharoah, "for this cause have I raised thee up?" Because Pharoah was a fit instrument—a wicked man, and had committed acts of cruelty of the most atrocious nature.

The election of the promised seed still continues, and in the last days, they shall have the priesthood restored unto them, and they shall be the "Saviors on mount Zion" the "ministers of our God," if it were not for the remnant which was left, then might we be as Sodom and as Gomorah.

The whole of the chapter had reference to the priesthood and the house of Israel: and unconditional election of individuals to eternal life was not taught by the apostles.

God did elect or predestinate, that all those who would be saved. should be saved in Christ Jesus, and through obedience to the gospel; but he passes over no man's sins, but visits them with correction, and if his children will not repent of their sins, he will discard them.

This is but a very imperfect sketch of a very interesting discourse, which occupied more than two hours in delivery, and was listened to with marked attention by the vast assembly present.

In the afternoon, the assembly were

addressed, by Pres. H. Smith, and Dr. John C. Bennett. We have not room for remarks.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, JUNE 1st, 1841.

☞ We have to announce that Sidney Rigdon has been ordained a Prophet, Seer and Revelator.

We observe that several of the *religious* Periodicals are publishing the ex-parte evidence taken before Judge King at Richmond, Mo., relative to certain individuals belonging to this church, during the unhappy and painful circumstances connected with our expulsion from that State.

We should not have noticed this circumstance, had they given a correct and impartial account of the proceedings; this they have not dared to do; but with that *christian* kindness that characterizes the leading religious journals of the day, they seize with avidity upon any ex-parte statement that may best suit their purpose.

If we thought these religious editors were susceptable of truth, we could tell a tale of woe and suffering, and substantiate it too by the most indubitable testimony, which would soon wither the short lived glories they may have borrowed from the partial statements of individuals. It is well known, that all of our friends, who were knowing to the facts respecting the charges, prefered against our brotheren, were driven away by the mob, or else immured in dungeons, while those who dared to say a word in our favor, were abused by the officers of the court. Those who were reckless of their character, and honor, had every favor shown them, and were cheered by the mob while betraying the innocent and unoffending, whose darkest crime was, in resisting mobocracy. Dr. Avard, the principle witness that figured on the occasion, is well known as an infamous scoundral, destitute of every redeeming characterestic, and whose testimony on that occasion was impeached, and can be, by hundreds of living witnesses. Such men suited the purpose of the enemies of truth, who have immortalized their names for cruelty and intolerance.

These proceedings are before the American people, thousands of whom have stamped the proceedings of Missouri with indignation, and she has sunk in the estimation of a virtuous community. However, there are some from motives, not the most exalted and honorable, feel disposed to stir up strife and animosity, and would glory in our overthrow & destruction; these, we are sorry to say, are found in the different religious societies, and among *religious* editors. Truth has ever been opposed by those whose craft has been in danger, consequently we do not marvel, neither are we afraid. Truth stands on its own merits; meets without alarm the gathering storm, and all the combined agency of men and devils, rises in triumph over all contending powers, and stands unmoved while nations and empires crumble into ruins. Upon such a foundation we hope ever to build, for the scriptures inform us, that the "refuge of lies will be swept away."

THE WARSAW SIGNAL.

We can hardly find langunge to express our surprise and disapprobation at the conduct of the Editor of the "Signal" as manifested in that paper of the 19th ult. We had fondly hoped that the sentiments there expressed, would never have dared to be uttered by any individual, in the community in which we reside, whose friendship we esteem, and whose virtuous and honorable conduct, have secured them the approval of every patriotic and benevolent mind. We are, however, anxious to know the real feelings of individuals, and are glad that the latent feelings of the Editor of the Signal, have at last, manifested themselves, clearly and distinctly.

And, we would ask the Editor of the Signal, what is the cause of his hostility—of this sudden and unexpected ebullition of feeling—this spirit of opposition and animosity? Whose rights have been trampled upon? whose peace have we disturbed? General Bennett has been appointed Master in Chancery, by Judge Douglass, and General Bennett is a Mormon! This is the w-

provision act—this is the cause of the Editor's vile vituperation. It will not require the gift of discernment to tell what spirit the Editor was possessed of, when he wrote the following:

"Bennett has but recently become an inhabitant of this state. He came here followed by evil report—he joins a sect and advocates a creed in which no one believes, he has any faith—his true character is not known to our citizens, nor have they any confidence in him."

It is obvious, that the intention is to make the community believe, that General Bennett is a mere renegado—hypocrite—and all that is base in human nature. But General Bennett's character as a gentleman, an officer, a scholar, and physician stands too high to need defending by us, suffice it to say, that he is in the confidence of the Executive, holds the office of Quarter Master General of this state, and is well known to a large number of persons of the first respectability throughout the state. He has, likewise, been favorably known for upwards of eight years by some of the authorities of the church, and has resided three years in this state. But being a Mormon, his virtues are construed into defects, and is thought a proper object of the base, cowardly, and ungentlemanly attack of the Editor of the "Signal."

Respecting the remarks of the Editor, on the disappointment of certain individuals, on their arrival here, we have to say that there may be individuals who feel dissatisfied, but it is far from being general. Those who have come expecting to find gold in our streets, and all the luxuries of an old country, will find themselves disappointed, but those who have maturely considered the advantages and disadvantages, are perfectly satisfied and contented, and cheerfully engage in cultivating the beautiful and wide spread prairie of the County. What objections they may have to the temporal government of this city we cannot imagine, without it is, that the authorities do not allow persons to get into office.

The Editor, then, after stating that it is not his intention to interfere in our religious concerns, says, "But whenever they as a people, step beyond the proper sphere of a religious denomination, and become a political body as many citizens are beginning to apprehend will be the case, then this press stands pledged to take a stand against them." Terrible annunciation!—What! the Editor of the "Signal," concentrate all his mighty energies against us! alarming!! O ye free and independent citizens of Hancock County, whose misfortune it is to be associated with the church of Latter Day Saints, be careful how you use your elective franchise, do not concentrate on any one individual particularly opposed to the "Signal," for if you do, depend upon it, that an engine, more terrible than that which the ancient Romans used to bring down the walls of mighty cities, will be pointed at you, and play upon you with terrible destruction. Hear and take warning for "*this press stands pledged to take a stand against them*"!!

The Editor is alarmed at the prospect of a Mormon being elected to the office of School Commissioner for this County, and calls for a Convention to be held in Carthage, and says "the reason of our recalling public attention to this matter is, that there are now in the field three candidates, for the office of School Commissioner, two of whom are well qualified for the office, but the third has no other qualification to recommend him than the fact of his being a Mormon—and it is feared if some such step as is above suggested is not taken, he will be elected."

We were not aware, that any of our friends were aspiring for the office of School Commissioner, until we read the above extract: but if there be any, we have no objection. It is their prerogative whatever be their *recommendations*, since we read the above we were informed that Mr Conson, is the person alluded to by the Signal, who is a gentleman of high standing in this County, and was elected to the office of County Commissioner about three years ago, and at that time, we believe, headed the polls. But he was not a Mormon when he was elected to that office, consequently had talents and qualifications necessary, but being so unfortunate as to join our society, he has lost his talents and qualifications for any office in the county.

The more we reflect on the subject, the more we are satisfied of the baseness of the motives which have induced the Editor to make an attack upon this community; a community that has never done him any harm, but ever treated him with hospitality and kindness.

His conduct must sink him in the estimation of all those who love the prosperity of this county and state, and who are possessed of those high toned feelings of republicanism, which animated the bosom of their ancestors, and which are the pride of Americans.

We are not, however, of the opinion that the party with which the editor of the Signal generally acts, hold the same opinions. We believe there are many who will discard the sentiments he has advanced—gentlemen of high and lofty bearing, happy in the enjoyment of liberty and peace, and who would scorn to avow such low, mean and contemptible sentiments.

In conclusion we would say, we shall wrap ourselves in the wide-spread mantle of the Constitution, and under its ample folds we intend to abide,

"And bid men rage,
Nor fear their foolish noise."

ON MARRIAGE.

Ques. What is the doctrine of the church of Jesus Christ of Latter Day Saints, respecting the saints marrying out of the church?

Ans. They who marry out of the church, are considered weak in the faith.

Ques. What do the scriptures teach respecting the saints marrying with unbelievers?

Ans. The apostle Paul in his 2d epistle to the Corinthians 6 14.15 16 verses. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God had said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Ques. How are those persons looked upon, who act contrary to the advice of the apostle?

Ans. They must be considered as desirous to please themselves rather than God, entering into temptation voluntarily, which, in the end, will lead to the most lamentable consequences.

Ques. When does the conduct of the Saints best please the Lord?

Ans. When they walk in accordance with his commands and live by every word that proceedeth out of his mouth.

"Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

WEEKLY NEWSPAPER.

"THE TIMES" REVIVED.—Some time ago the publisher of this Journal issued proposals for publishing a weekly newspaper in this City; but from the pressure of the times, and other unfavorable circumstances, it was postponed However, as the prospect of better times is already brightening, and a considerable accession of strangers are settling in this neighborhood, it is the intention to publish a weekly newspaper at an early date, and will issue a Prospectus, in the next number of this Journal.

Miss EMMA R. SNOW has again favoured us with one of her poetic effusions; it will be hailed as a rich treat by all lovers of the muse.

All persons sending communications to me by letter, are requested to pay postage on the same, otherwise, they will not be taken out of the Post Office—this in consequence of the numerous letters I receive from friends and foes

JOSEPH SMITH.

COMMUNICATIONS.

Liberation of L. M. Davis—honorable conduct of his Attorneys.

DEAR BRETHREN—

This is a bright and pleasant afternoon: the sun shines clearly and warmly, upon this southern land. The fruit trees are already in full bloom, and the forest trees are beginning to put forth their leaves. The wheat fields are covered with a beautiful green, and we may already walk upon a rich carpet of soft green grass. Oats were sown in Feb. and the Planters are now busily engaged in preparing their grounds for the corn and cotton crops.

I have just left the noise and bustle, the tumult and confusion, the perplexity and anxiety attendant upon a Court of Justice, and retired to this country place, and sat me down to write you a few lines in order that you, and the rest of my brethren may know, that I have lately been mercifully delivered, by the God of the Saints, from the hands of wicked and unreasonable men. I sent you a letter last Oct. which I suppose you never received: it was written soon after Oct. Court, at which time my persecutors got their suit put off and indicted me again, on account of the letter that you published in the Times & Seasons, which states that "false accusation" was made against me. I gave security, in both cases, to the amount of $2,300: but

have been obliged to remain here till the present time, under circumstances which have prevented the spread of the gospel to any considerable degree. But this, you know, is the means that this generation make use of, to prevent the spread of truth; that is, by endeavoring to destroy the reputation of those who proclaim it to the world. Both cases have now been thrown out of Court without the complement of a trial, being deemed unworthy of notice, so that I am now honorably delivered from my bonds, for which I feel disposed to render thanks to that Being who has always supplied my wants, and who has preserved me in the time of my severest trials. Two eminent Lawyers, H. Summer, & A. W. Thompson Esq'rs undertook my defence without any prospect of compensation from me, for which they have my thanks, and may the God whom the saints worship reward them.

The seeds of truth are sown in the hearts of some of the people here; and I trust that ere long they will spring up and bear fruit. I expect to continue to travel, and administer the words of life to the people of this southern land.

I am made to rejoice when I hear of your prosperous and peaceful condition, under the administration of just and equitable laws — Give my love to all the faithful saints. May the Lord bless you, keep you humble, and preserve you blameless until the day of his coming, Amen.

I am, as formerly, your Brother in the Gospel bonds.
L. M. DAVIS.

Cross Keys Union, S. C. March 10, 1841.

TO THE SAINTS ABROAD.

The First Presidency of the Church of Jesus Christ of Latter Day Saints, anxious to promote the prosperity of said church, feel it their duty to call upon the saints who reside out of this county, to make preparations to come in, without delay. This is important, and should be attended to by all who feel an interest in the prosperity of this the corner stone of Zion. Here the Temple must be raised, the University be built, and other edifices erected which are necessary for the great work of the last days; and which can only be done by a concentration of energy, and enterprise. Let it therefore be understood, that all the stakes, excepting those in this county, and in Lee county, Iowa, are discontinued, and the saints instructed to settle in this county as soon as circumstances will permit.

JOSEPH SMITH.

City of Nauvoo, Hancock co., Ill., May 24th 1841.

Burslem, 29th March, 1841.

ELDER D. C. SMITH,

I sit down in haste, at this time, to give you an account of the prosperity of the work of God in this region, as I expect to leave here for Manchester to-morrow morning in company with Elder Woodruff, who is now here, to attend the general conference on the 6th April; after which, we expect, as soon as our circumstances will admit, to leave England for home. The Steam Ship carrying the Royal Mail, will sail from Liverpool on the 3rd April, and will carry a letter to you six weeks before we shall reach it we have a good passage. The work is prospering in this country steadily, and with majesty and power, truly worthy the cause of truth; hundreds are embracing the gospel, and thousands are rejoicing in the truth. To give your readers a proper account of the progress of the work I will give you an extract from the minutes of our quarterly conference held in the Magistrate's Assembly room in Stady, on the 28th March.

Meeting was called to order by Elder Woodruff at half past ten in the morning, Elder G. A. Smith was chosen president, and Asa Shaw and T. Filcher were nominated clerks; and as the assembly was large, Elders Player, Simpson, Taylor and Bowers, were appointed to preserve the order of the day. There were represented 7 branches, 663 members, 19 elders, 54 priests, 25 teachers, 14 deacons; showing an increase since I first came to the Potteries of 570, including those who have removed, and an increase of 141 in the last three months. The conference then proceeded to ordain 5 elders, 8 priests, 4 teachers, and 1 deacon. The voice of the meeting was called on each one separately and unanimously caried. The meeting then adjourned until half past two o clock, and met according to appointment, and was called to order by the President, who opened by prayer.

Elder G. A Smith then mentioned the case of Jas. Monford, and called upon Elders Woodruff and Cordon to make some remarks, who stated the case to the meeting, informing them that Br. Monford had been disfellowshiped by the council of officers, for using magic, and telling fortunes &c. and enquired of the meeting if they sanctioned the proceedings of the officers, which was done by a unanimous vote.

Moved, and carried, that letters of recommendation and acknowledgement of gratitude for their labors be presented to Elders W. Woodruff and G. A. Smith.

Suitable instructions were then given to the officers by Elders Woodruff and Smith, Elder Woodruff then administered the sacrament.

The minutes of the Conference were then read and accepted, there being present 18 elders, 34 priests, and 11 deacons.

Conference was dismissed with prayer by the President.

G. A. SMITH, Chairman,
G. SHAW, T FILCHER } Clerks.

March 30th.—Star office Manchester.

After a ride of forty miles, Elder Woodruff and myself, arrived in safety at Manchester,

Elder Pratt and family are in good health, all the Twelve are expected at Manchester this week. We have just received the 7th No. of the Times and Seasons, and three Nos. of the Gospel Reflecter, published at Philadelphia, and also a letter from Joseph Smith, with other papers from home. I feel very glad to get so good news from home. Br Joseph's letter is very interesting. Please remember me to all my friends, my aged parents in particular.

G. A. SMITH.

Burslem, 29th March, 1841.

Br D. C. Smith—

The following is a brief sketch of my journey from London to this place, Elder Kimball left London on the 19 Feb., I left on the 26th, and arrived at Bristol on the same day, where I found Elder Kington, who was busily engaged in the work of the Lord in that city, and had established a small branch of 14 members, I tarried here a short time, and preached three times in a theatre, had full congregations, good attention, and baptized one, and there appears a good prospect of a work in that city. Population of Bristol 200 000. While there, I visited the suspension bridge now erecting across the river Avon, at St Vincents Rocks, Clifton: which bridge is 100 feet in height above the river, and 700 in length. I spent one evening in Monmouth, on the borders of Wales, preached to a full congregation, several offered for baptism after meeting. On the 8th March, I attended a conference in Garway, Elder Levi Richards was chosen President, James Morgan Clerk, heard four branches represented containing 134 members: three were ordained to the ministry. I also preached at Longwardine, Shucknall Hill, Leadbury, Dymock, and Turkey Hall, to full congregations, and find the work of the Lord still progressing throughout that region. The excitement upon the subject in the city of Hereford has been so great, that it has assembled together in the Market place 3000 persons at a time, to hear something upon the cause of Latter Day Saints. On the 15 March, I attended the Gadfield Elm Conference, which met at the Gadfield Elm Chapel. Elder W. Woodruff was chosen President, John Hill Clerk, and heard 18 branches represented, containing 408 members, 8 elders, 32 priests, 11 teachers, 1 deacon: when such business was transacted, as was deemed necessary.

I also met large congregations at Keysen, Street, Coldville, Browcut, Dunclose, Frooms Hill, and Stanly Hill, and left many churches on the right and left, which time would not permit me to visit. I also met with the Frooms Hill Conference on the 22nd March, at Stanly Hill, Herefordshire, there being present 1 of the traveling high council, 2 high priests, 20 elders, 31 priests, 9 teachers, 2 deacons. Elder Levi Richards was chosen President and Elder Woodruff Clerk. On this occasion, I heard represented 30 branches, containing 997 members, 24 elders, 66 priests 27 teachers, 7 deacons and 6 were ordained to the ministry. The sum total represented at these conferences is as follows: 1539 members, 36 elders, 163 priests, 41 teachers, 7 deacons, all of which have embraced the work in that part of the vineyard, in the term of one year, besides many members and officers, who have emegregated to America: and I am happy to say that the saints and the officers, and members, have universally been ready to hearken to counsel, and give heed to our instructions, and it was with no ordinary feelings, that I took my farewell of those churches who have been so ready to receive and embrace the truth. I called upon the saints in Birmingham and Grits Green, but had not time to hold any meetings among them. I arrived in Hanly on the 27th where I had the privilege of again meeting with Elder Smith, and was rejoiced to find the churches universally prospering in Staffordshire. I spent one evening with the church at Longton, and baptized 7, and have had the privilege of sitting with Elder Smith in the Staffordshire Conference, the minutes of which he has already presented before you, we now feel that our labors are about closing in this land at present, as the Manchester Conference will be the last we shall hold in England, during this mission, as we shall then immediately leave for home, and I truly feel thankful unto our Heavenly Father, for his mercies unto me and my brethren since we have been in this land, for great has been the mercy of God unto us, at the same time we also rejoice at the prosperity of the saints in Nauvoo, and the progress of the work throughout the United States: and my prayer is, that the Lord will bless us in returning to the bosom of our families, and the society of the saints.

W. WOODRUFF.

NAUVOO LEGION.

HEAD QUARTERS, Nauvoo Legion,
City of Nauvoo, Illinois.
May 25th, A. D. 1841.

GENERAL ORDERS.

The 1st Company, (riflemen) 1st Battalion, 2nd Regiment, 2nd Cohort, will be attached to the escort contemplated in the general orders of the 4th inst., for the 3rd of July next.

In forming the Legion, the Adjutant will observe the rank of companies as follows; to wit:

1st Cohort—the flying artillery first, the lancers next, and the riflemen next—visiting companies of dragoons next the lancers, and cavalry next the dragoons:

2nd Cohort—the artillery first, the lancers next, the riflemen next, the light-infantry next, and the infantry next—visiting companies in their appropriate places on the right of the troops of their own grade: the ranking company of the 1st Cohort will be formed on the right of said cohort, and the ranking company of the 2nd Cohort will be formed on the left of said cohort,—the next on the left of the right, the next on the right of the left, and so on to the center. The escort will be formed on the right of the forces.

JOSEPH SMITH,
Lieutenant General.

John C. Bennett,
Major General.

THE JEWS.

The following extracts are taken from Der Orient a German newspaper. They seem to be taking a movement among the continental Jews in relation to the late crisis in Syria.

We have a country, the inhabitance of our fathers, fine, more fruitful, better situated for commerce, than many of the most celebrated portions of the globe. Environed by the deep delled Taurus, the lovely shores of the Euphrates the lofty steeps of Arabia, and of rocky Sinai, our country extends along the shores of the Mediterranean, crowned by the towering cedars of Lebanon, the source of a hundred rivulets and brooks which spread fruitfulness over shady dales and confer wealth on the contented inhabitants. A glorious land, situated at the farthest extremity of the sea which connects three quarters of the globe, over which the Phenicians, our brethren, sent their numerous fleets to the shores of Albion and the rich coasts of Lithuania, near to both the Red sea and the Persian Gulf; the perpetual course of the traffic of the world, on the way from Persia and India to the Caspian and Black sea; the central country of the commerce between the east and west.

Every country has its peculiarity: every people their own nature. Syria, which is extensive surrounding plains unfavorable to regular cultivation, is a land of transit, of communication of caravans. No people on the earth have lived so true to their calling from the first as we have done. We are a trading people, born for the country where little food is necessary, and this is furnished by nature almost spontaneously to the temperate inhabitants, but not for the heavy soils of the ruder north. In no country of the earth are our brethren so numerous as in Syria; in none do they live in as dense masses so independent of the surrounding inhabitants; in none do they persevere so steadfastly in their faith in the promise of the fathers, as on the beautiful shores of the Orontes. In Damascus alone live near 60,000. The Arab has maintained his language and his original country: on the Nile, in the desert, as far as the Jordan, he feeds his flocks on the elevated plains of Asia Minor. The Turkoman has acquired for himself a second country, the birthplace of the Osmon; but Syria and Palestine are unpopulated. For centuries the battle field between the sons of Alt and of the Arabian Wilderness, the inhabitants of the west and the half nomadic Persians, none have been able to establish themselves and maintain their nationality; no nation can claim the name of Syrian. A chaotic mixture of all tribes and tongues, remnants of migrations from north and south, they disturb one another in the possession of the glorious land where our fathers for so many centuries emptied the cup of joy and woe, where every clod is drenched with the blood of our heroes when their bodies were buried under the ruins of Jurusalem. The power of our enemies is gone, the angel of discord has long since mown down their mighty hosts, and yet, ye do not bestir yourselves people of Jehovah! What! in crest! Nothing but your own supineness.

Think you that Mehemet Ali or the the Sultan in Samboul will not be convinced that it would be better for him to be the protector of a peaceful and wealthy people, than with infinite loss of men and money to contend against the ever repeated, mutually provoked insurrection of the Turks and Arabs, of whom neither the one nor the other are able to give prosperity to the country? Our probation was long in all countries, from the North Pole to the South there is no trade, no art which we have not practised; no science in which we cannot show splendid examples. Where will you find better proclaimers of civilization to the wild tribes of the east? People of Jehovah, raise yourselves from your thousand years' slumber! Rally round leaders! have really the will; a Moses will not be wanting. The rights of nations will never grow old; take possession of the land of your fathers; build a third time the Temple on Zion greater and more magnificent than ever. Trust in the Lord, who led you safely through the vale of misery thousands of years. He also will not forsake you in your last conflict.

POETRY.

[For the "Times and Seasons."]

On the Death of President Harrison.

BY MISS ELIZA R. SNOW.

"Now to his ashes, honor—peace be with him,
And choirs of angels sing him to his rest."

Why flows that strain of deep-ton'd sympathy?
Columbia mourns a great calamity!
What is that sorrow? 'Tis a country's grief:
Earth's proudest nation, mourns her highest Chief;
Who, like the rising sun, just usher'd forth,
Then disappear'd to shine no more on earth!

Our country's genius, ever wont to soar
Has never bow'd to grief like this, before;
'Tis true, she's mourn'd a fav'rite Washington,
Her first born Chieftain, and a Madison—
Monroe, and Adams, and a Jefferson:
But their high office had been re-supplied;
They'd left the Hall of Justice ere they died—
They'd clos'd their services, and had retir'd,
And in retirement's soft repose expir'd.

But this bereavement, comes with heavier tread,
And from the nation, takes her *acting* head;
Whom a free people's suffrage plac'd on high
To guide her helm, beneath a threat'ning sky!
Death aim'd an arrow at our highest trust
And laid the choice of millions in the dust!
Spread wither'd hopes and palsied prospects round
And into sorrow, chang'd the festive sound!
Columbia's willows now are bending low—
Our country's tears in lib'ral torrents flow.

Weep! weep Columbia! tears will grace thee now,
While grief lies heavy on the nation's brow;
Well may thy children now unite to spread
A wreath of sorrow o'er the Hero's head—
Unite to mourn our country's Chieftain gone—
The honor'd, lov'd, lamented Harrison,
And bow submissive 'neath the chast'ning rod
And humbly own the mighty hand of God!

City of Nauvoo, May 21st, 1841.

From the Peoria Register.

DUEL NEAR SPRINGFIELD.

We learn from Captain Field, of the steamer Glaucus, that a duel was fought near Springfield, our state capital, on Tuesday last, in which one of the parties, named Shaw, was killed. The only additional particulars we could learn are these: A challenge passed between two men, of whom Dr. Merriman was the second of one, and Mr. Shaw of the other. Arriving on the ground, Shaw's principal did not appear, and Shaw was of course obliged to take his place — At the first fire he was shot through the head and died instantly. The assassin fled to Beardstown, whence he took passage in a boat down the river before the news of the affair arrived.

DROWNED, in Bear Creek, Adams co., on the 29th ult., Mr Benjamin Franklin Miles. He was engaged at work on the mill dam, and, while reaching for something, his feet slipped, and he fell into the water, and was carried away by the current. His body was not found until the following day.